

Hampton Negro Conference.

Annual Report.

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of the
Hampton Negro Conference

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TWELFTH ANNUAL REPORT
OF THE
HAMPTON
NEGRO CONFERENCE
1908

Hampton Institute Press
Hampton, Virginia
1908

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TWELFTH ANNUAL
HAMPTON NEGRO CONFERENCE, 1908

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TUESDAY, JUNE 16

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Gloucester C. H. Va.

HOW TO FIT THE SCHOOL TO THE COMMUNITY—M. N. Work, *Director
of the Department of Pedagogy, Georgia State Industrial
College, Savannah, Ga.*

OPEN DISCUSSION ON SCHOOL IMPROVEMENT

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DOES AN AGRICULTURAL EDUCATION PAY?—P. C. Parks, *Director of
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Dix Industrial School, Dinwiddie, Va.*

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T. C. Walker

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M. N. Work

INTRODUCTION

The fundamental note of the twelfth annual Hampton Negro Conference is expressed in the effort to recognize the importance of small things in life. Dr. John R. Francis of Washington, D. C., showed the terrible ravages of disease due to our indifference to such a small thing as the common house-fly. Professor P. C. Parks of Clark University, Atlanta, Ga., proved the wonderful possibilities of agriculture by a presentation of the results which he had obtained with dairy cows.

Miss Julia E. Smith of Norfolk, Va., a Southern white woman, plead for a better care of the babies, and, particularly, for the sanitary handling of milk which is given to infants. The awful death rate of 118 out of 1000 Negro children under five years drops down to 10 out of 1000 children between the ages of five and fourteen. The corresponding death rate for white children under five is 49, which decreases to 4 for children between five and fourteen. This remarkable difference shows how well founded is Miss Smith's anxiety for the proper care of babies,

Professor Monroe N. Work of the Georgia State Industrial College, Savannah, Ga., stated the needs of the smaller schools and urged each locality to build up its own school and to impart a better grade of elementary education so as to leave the larger schools to do more advanced work. At present the majority of even the larger Negro schools are compelled to maintain primary and elementary grades when they should be devoting all their energy to technical, secondary, and higher branches.

The needs of the poor were discussed by Professor J. M. Colson of Dinwiddie, Va. His report emphasized the significance of the liberal provisions which have recently been made by the Virginia Legislature for the better care of the Negro dependent classes. For the hospital of the insane at Petersburg, \$131,000 were voted. This was \$16,000 over former annual appropriations; for the Negro deaf, dumb, and blind institution at Newport News, about \$12,000 were appropriated. Provisions were also made for increasing the efficiency of the Negro reformatory in Hanover County.

Mr. Thomas C. Walker of Gloucester, Va., made a strong plea for the improvement and extension of rural schools. He described the excellent work which has been done through the wise administration of the Jeanes Fund, in inducing the public school authorities to co-operate with the Negro people in lengthening the school term, in improving the buildings, and in raising the educational standards.

The session devoted to the discussion of church problems, like all other sessions, considered the concrete and smaller elements in ministerial training and work which are frequently overlooked in religious discussions. The speakers brought out the possibilities of the Negro church in increasing its influence in improving health conditions, in encouraging proper amusements for the people, and in co-operating with public schools, thus fulfilling the mission of Jesus who came "to give life and to give it more abundantly."

The spirit of the Conference was in accord with the words of Christ when he prayed: "I thank thee, Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Those who were regarded as wise and prudent considered the simple truths which Jesus announced as beneath their dignity, but the fishermen and other simple folk listened and learned the lesson of life.

Probably the most definite results of the Conference were those obtained at the insurance round tables. At this department there were assembled seventy officers representing sixteen of the largest life insurance companies organized by Negro men and doing business in at least six Southern states. These officers came together at the call of the Conference to devise ways and means of putting their companies in touch with the latest and soundest methods of life insurance. They have recognized the serious difficulty under which they are working in that they do not have a mortality table based upon the death rate of among Negroes.

Under the direction of Mr. William S. Dodd, a man experienced both in the legal and actuarial phases of life insurance, the companies present were organized into a Federated Insurance League. This association will immediately begin the

task of formulating a mortality table based upon the wide experience of all the companies that can be prevailed upon to co-operate. The enthusiasm of the officers present indicated that the League would soon include all the important Negro companies in the country. The active co-operation of the companies with each other through the officers of the League will without doubt strengthen all the companies.

The questionable business methods so apt to be used by a struggling company will be discouraged by the stronger companies; a higher standard of business morality will be developed as the race leaders come together to study the relation of insurance to the progress of their people. This higher standard will be effective, not only in the insurance business but also through all the business activities of the race.

The importance of this organization as a movement in behalf of the Negro life insurance companies is realized only by those who know something of the good work which these companies have done under the greatest difficulties in the past. Mr. Belton Gilreath, one of the leading white business men of the South, says of the movement that it is the most significant and hopeful effort in behalf of Negro people which has come to his attention.

The Conference brought together some three hundred sober-minded, well-balanced, progressive Negro doctors, lawyers, farmers, teachers, business men, and home-makers, who are doing valuable, constructive work in the solution of economic and social problems, especially in the rural districts of the South. Dr. Frissell, in his address of welcome, emphasized the value of having difficulties to overcome and problems to solve. He pointed to the world-wide missionary movement which came as a result of the Haystack Prayer Meeting and to the movement for the better life, in the organization of the Methodist Church, as an outcome of John Wesley's small gatherings in order to show the possibilities of the Hampton Negro Conference as a starting point for important economic and spiritual movements.

He closed his address with these significant words: "We

don't begin to realize what we can do with God's help. By faith we can do much ; we can do what some people say is impossible. The great work of building up any race must be achieved, to a large degree at least, through the members of that race. The work, courage, and faith of unselfish men and women bring success to any movement. Enter anew with fresh faith in the tremendous work which lies ahead of you. We are just entering on the borderland of our problems. Cultivate a new sense of your opportunity and the blessedness which you have in working for the uplift and welfare of your race. To the student of history the progress of the American Negro since the Civil War has been very great. You have had difficulties ; but you have no reason for discouragement."

Mr. Alfred Holt Stone, a Southern white planter of Mississippi, who has made extensive and careful studies of Southern conditions, spoke to the Conference on the efficiency of the Negro workman. Mr. Stone agrees with Professor Boas, the distinguished anthropologist of Columbia University, that the Negro race has shown the same skill in the early stage of civilization as other races. Before the Civil War the cotton mills of the South, which were more numerous than is generally supposed, were successfully operated by Negro mechanics. Mr. Stone stated that he had no doubt that the Negro mechanic would develop in time the same skill as the white man.

The great difficulty at present, according to Mr. Stone, is the absence of proper incentive to labor among the masses of the Negro race. Their wants are few and easily satisfied ; consequently they feel no necessity for continuous labor. One of the important aims of education should be the development of wants, especially wants for better homes, better schools, and better churches. With the awakening of new desires among the Negro people we shall have a guarantee of more persistent and careful labor.

The women's round table was presided over by Mrs. Harris Barrett of Hampton, Virginia, who was graduated from Hampton Institute in the Class of 1884. "System in the Home"

was ably discussed by representative women who spoke from their personal experiences in housekeeping and showed the advantages of system as applied to the management of the home. Suggestions as how to have the children help in the work of the home, not only as a means of education and of teaching them that all work is worthy and dignified, but also as a means of giving housekeepers more time for rest and reading, were helpful. Much wholesome advice on purchasing food supplies and their economical use was given by Miss Ellen N. Young, of Paine College, Augusta Ga., Mrs. Weaver of Hampton, Va., and other women of wide experience.

The meeting had the effect of showing the women how to make the very best homes, with the limited means at their disposal. The large number of women present was significant of the increasing interest in the work of Hampton. At the close of the meeting the following resolutions were adopted: Resolved, that whereas housekeeping is considered by many a drudge, and whereas the question of food is a most important item in the running of this great American government, and whereas it is a religious duty to give our families pure wholesome food; therefore be it resolved: (1) that a systematic form of housekeeping be adopted by housekeepers; (2) that housekeepers make a daily study of the market, taking advantage of the fall in prices; (3) that, knowing that the best is the cheapest, housekeepers are advised to purchase the very best foods, even though the price paid be a few pennies more, than accept an inferior article. The meeting was finally turned over to Mrs. W. A. Hunton, National Organizer of the Woman's Federation, who gave an excellent address. She showed the necessity of an organization in this State. On motion it was decided to effect an organization, and the following officers were elected:

Mrs. Harris Barrett, president, Hampton;
 Mrs. George J. Davis, first vice-president, Hampton;
 Mrs. William M. Reid, second vice-president, Portsmouth;
 Mrs. M. C. Stewart, corresponding secretary, Hampton;
 Mrs. Norris Clark, assistant secretary, Newport News;

Mrs. W. P. Burrell, recording secretary, Hampton ;
 Mrs. P. F. Barber, treasurer, Richmond ;
 Mrs. Laura Titus, state organizer, Norfolk.

At the teachers' round table Miss Elizabeth Hyde, Lady Principal, held up Christ as the ideal teacher. "He was not only a teacher, but a tradesman, a lawyer, a physician, a preacher. In all that he was, he was the best. He enforced his doctrine by his own example." Mr. George P. Phenix, Vice-Principal of Hampton Institute, spoke of the importance of promptness, of a definite aim and a program definitely followed out, of requiring obedience, of insisting upon neatness and accuracy in all school exercises, and of giving a clear explanation of every rule or principle which is presented. Mr. Phenix expressed the thought that it is desirable to raise gradually the standard of the higher schools in order to keep a proper pressure on the lower schools. Mr. Bray of Berkley told the story of eight years' work in his community of one of the Southern Industrial Classes, established under the auspices of the John F. Slater Fund, and of the co-operation of the white school trustees in enlarging the school building and in providing teachers and better equipment for the teaching of sewing, dress-making, and cooking for the girls and chair caning, corn-husk mat-making, and elementary carpentry for the boys. He showed that the industrial training had helped to improve the general school work—the arithmetic was improved by the carpentry ; the physiology, by the cooking, the geography by the study of cotton and other textiles in connection with the sewing. Mr. A. T. Wright of Whitestown, Lancaster County, described the good work of the Public Improvement League. Miss Coleman, of Halifax County, told how the Negro people had whitewashed the school, raised money for an assistant teacher's salary, and won the commendation of the county school superintendent. The teachers' round table became a clearing house for the exchange of facts concerning present school conditions among the Negroes of Virginia and of helpful suggestions for improving the method and subject-matter employed in rural elementary schools.

At the ministers' round table emphasis was laid upon sincerity in religion, the squaring of life with profession. The importance of the devotional in religious life was clearly recognized and much time was spent in thanksgiving and praise.

RESOLUTIONS

EDUCATION

The Conference recommends, wherever possible, the establishment of kindergartens, nurseries, social settlements, parents' meetings, and urges the active co-operation of Negro ministers in the advancement of the interests of these movements.

We express our appreciation of the increasing interest that has been shown in the education of the Negro people, especially in Virginia, on the part of the public authorities and the colored people themselves. Some examples are the increased annual appropriation to the Virginia Normal and Industrial Institute at Petersburg; the creation of the school for the deaf, dumb, and blind at Newport News; a general increase in State appropriation for public schools in which Negro schools may share; the introduction at the city's expense of manual training in the high schools of Richmond; the introduction of manual training in all the grades of the city schools of Nashville, Tenn., with admirable equipment and excellent teachers; the probable erection of an eighteen hundred dollar school building at Columbus, Ga.; the co-operation of local school boards with the Jeans Fund administrators.

We recommend that the Negro people push the movement for school improvement and extension through local school improvement leagues such as now operate successfully in Alabama and Virginia.

We recommend that the Negro people enrich their ordinary courses of study by the addition of manual training and industrial courses, and especially such industrial training as

will lead to an appreciation of and control over the local industries in their communities.

We recommend that they strive to secure from the white superintendents or supervisors better supervision of the Negro schools and that wherever possible some thoroughly capable Negro men and women should be secured to carry on such supervision under the direction of the regular white supervisor or superintendent.

We recommend that teachers be urged to hold teachers' institutes oftener and do more real professional work at such institutes, at least to read and discuss the books laid down in the teachers' reading courses in the several States.

We heartily endorse the work of the public school teachers and the patrons of the different communities in extending their public school terms, improving the school property and beautifying the school grounds.

We also wish to encourage them to continue their efforts and keep before the people the necessity of educating their boys and girls.

We recommend that the interest in the education of all children be continued among the people by organizing them into regular teachers' and patrons' associations in each county or community.

ECONOMIC

We congratulate the people upon their success in purchasing land and building homes. We also encourage the race to continue their efforts in this direction.

We recommend that the young men take more interest in the matter of farming and that they be encouraged to follow the courses of instruction in agriculture as offered by such schools as Hampton and Tuskegee.

We would also recommend that the people be encouraged to hold the lands which they have secured and that they buy all that they can.

We recommend that the fathers interest their boys in the value of owning land and homes so that they will hold the land when they come to possess it.

We urge that the people be more careful in mortgaging their lands and homes and that they mortgage their property for legitimate reasons only, such as securing more property or for improving their land.

RELIGION AND MORALS

We commend the churches for their co-operation with the movements for the improvement of the schools.

We urge that the ministers may still further encourage and if necessary initiate movements for increasing the efficiency of labor, the saving of money, the purchase of land, and betterment of health conditions.

We ask the churches to help supply the race with uplifting amusements and thus help overcome the immorality which results from vicious pleasures.

VITAL AND SANITARY PROBLEMS

In view of the very high death rate of infants among Negro children, we recommend the leaders of thought in every community co-operate with the physicians in impressing upon the people the necessity of securing a pure milk supply of and carefully feeding all infants.

Since flies, mosquitoes, and dust are very dangerous carries of disease germs, we recommend that diligent and persistent activity be maintained against these agents of suffering and death.

The Conference looks upon the housing conditions of our people as one of the vital problems now before us. We believe such conditions lie at the foundation of many of the questions affecting our health, religion, morals, and business prosperity.

We recommend that a careful study of housing conditions be made and that systematic efforts be instituted to arouse the general public to a knowledge of the bad physical surroundings of many of the houses in which our people are forced to live, in order that these conditions may be remedied.

CHARITIES AND CORRECTION

The Negro people of the South are urged to interest themselves in the delinquent, dependent, and defective classes. They

should study the best plans for organized charity. The managers of Negro orphanages, old folks' homes, and hospitals should come together in a body for the consideration of the problems growing out of their work.

Wherever the opportunity is presented our people should co-operate with the whites in the various lines of charitable and correctional work conducted by them for the benefit of Negroes. We thank the Legislature of Virginia for its liberal provision for the establishment of an asylum for the Negro deaf, dumb, and blind.

We trust that the newly appointed State Board of Public Charities as it performs its functions may not be unmindful of the needs of the Negroes.

CIVIC RELATIONS

We reaffirm the recommendations of last year's Conference in the matter of the race's civic relations, warning the race against the usurious money lender, the insurance frauds, whether black or white, the installment dealers, and grasping, dishonest landlords, and we urge upon the leaders of the race, particularly the ministers who enter into such intimate relations with the great masses of the people, to keep these matters constantly before their people.

While we recognize the injustice of certain class legislation, which limits many of our civil and political rights, we recommend that our people bear with patience their ills and do all in their power to meet the existing legislative restrictions until such time as an appeal to legal authority shall become wise and prudent, or until the enlightened conscience of the community shall decree the repeal of unjust enactments.

We heartily commend the action taken by the various Negro insurance companies, represented at the Conference, in the formation of the Federated Insurance League, for the aid and protection of the various Negro organizations throughout the country. The movement is thus initiated for placing the Negro life insurance companies on a sound and lasting foundation.

LOCAL CONFERENCES

To the end that the helpful information and inspiration received at this Conference may reach the masses of our people we recommend and urge that, wherever practicable, local conferences be organized for the consideration of questions affecting the moral and material condition of the race.

We also recommend the affiliation of these conferences with this Conference and the sending of delegates from the local conferences to the annual meeting held here.

The secretary of this Conference pledges anew his willingness to assist in any way possible the work of the local organizations and invites correspondence on the subject.

CHAPTER I—ECONOMIC CONDITIONS

Negro Life Insurance

WILLIAM S. DODD

The first life insurance company of which we have record is that mentioned in the forty-first chapter of Genesis and formed under the auspices of Pharoah, King of Egypt. It might be referred to as the "Pharoah Mutual Life Insurance Company." In the seven years of plenty King Pharoah laid up great stores of grain to insure against the famine of the seven years of want. When the seven years of want came he was thus enabled, not only to feed his own people and to save them from starvation, but the peoples of the surrounding countries as well. Thus was an essential principle of insurance, the necessity and value of an ample reserve, first practically illustrated.

The great purpose of life insurance is to protect against the ills that may come from untimely death. The injuries which result from accident we may fortunately not sustain; the disabilities of ill-health we may happily escape, but to all men it is appointed once to die. The time when the messenger of death will come we cannot foretell. While this is true of each one of us yet by means of mortality records we can very nearly tell the number of those who will die each year out of a selected number of lives. A table which shows the number of such deaths is the very corner-stone of the whole structure of life insurance. If it does not rest on this foundation and such a table is not employed, the business of life insurance becomes a species of gambling, for we then merely guess at the number of those who are likely to die. Records of the deaths among the insured of the white race have for many years and in many countries been carefully kept. These records have been put in the form of a mortality table. The value of this table for practical-use has been proven by experience. Unfortunately there is no such table of the deaths among the Negro race, and Negro mortality records are not readily obtainable. The general statistics show that the death

rate of the Negro race until the age of sixty-five is far in excess of that of the white.

The greatest number of deaths among the Negro population occur between the ages of two and fifteen. The mortality rate between these ages is several times as great as that among the whites of the corresponding ages. This excessive mortality among Negro children is largely due, however, to neglect or ignorance on the part of parents. The general death rate of the Negro people between the ages of fifteen and forty-four is shown by statistics to be much higher than the death rate among the whites of the same ages. From the age of forty-four the Negro death rate, in comparison with that of the white, becomes more favorable. The longer the Negro lives the better physically apparently, he becomes, and I hope this is true of him in other ways as well. The gradual spread of education, the betterment of moral and physical conditions, and the observance of proper hygienic and sanitary regulations, all of which are bound to come with increasing knowledge, will tend, I think, to favorably affect and to very materially lower the present high death rate among the Negro people. I feel confident that the time will come, and it may not be in the very distant future, when the mortality of the two races will be nearly if not quite equal.

The Negro has a great advantage and one not to be disregarded in a discussion of mortality, in his sunny and cheerful temperament. His temperament will be apt to save him in the future from the nervous disorders to which so many of the white race are victims.

A wealthy English nobleman one day met a poor beggar on the streets of London who asked him for alms. The nobleman said, "You have something I would give ten thousand pounds to possess." "I have something," said the beggar, in amazement, "which you would give ten thousand pounds to have? Why, Sir, I have nothing in the world." "Yes," said the nobleman, "you have a good appetite." How many men of wealth would give thousands to have the

bright and happy Negro temperament? It is a fortune in itself.

I have enlarged on this matter of mortality because of its very great and essential importance from the insurance standpoint, and with the desire to emphasize the necessity that exists for obtaining records of the deaths among those insured by the Negro companies.

The premium rates that are used by the various Negro life insurance companies are not, of course, based on a Negro mortality table as none such exists. These organizations have adopted the premium rates in use by similar white organizations, or a particular organization has taken them and changed them to accord as far as possible with its own mortality experience. No single Negro insurance company, however, has had a mortality experience of sufficient duration and scope to make it of much value. The premium rates are in consequence little better than guesses. This need of a mortality table is a very vital one.

There are, however, serious dangers which confront the Negro insurance organizations to which I would call your attention and which are liable at any time to become pressing. The legislatures of some of the Southern states have been lax in allowing the passage of laws which permitted the formation and growth of organizations which should have been formed under better legislation. Many of these organizations have had a mushroom growth followed by an early death. They unfortunately involved large numbers in loss; others of them were absorbed into organizations of greater strength; still others survive and apparently flourish, though all in order to escape final failure must undertake to carry out certain reforms.

The law-making bodies have finally awakened to the unfortunate results that have followed in the train of ill-considered legislation and have begun to enact measures that are more stringent. Some of the Negro organizations have been unable to comply with these recent enactments and have in consequence ceased to exist, but not without entailing loss

upon their members. Besides the losses thus incurred the closing out of these companies naturally tends to bring the business of life insurance under suspicion and in many cases into disrepute among the Negro people thus affected.

The insurance commissioners have not enforced the laws relating to Negro assessment societies and fraternal orders with great strictness. They knew these organizations were not in a position to meet a strict enforcement and they felt besides that very many would most probably be short lived. Insurance departments have recently shown, however, an inclination for a more rigid observance of the insurance statutes. If this becomes active many of the companies, I fear, will become embarrassed.

The hard-earned dollars of tens of thousands of Negro toilers have been entrusted to the managers of the Negro companies in the fullest confidence that their contracts will be faithfully observed and fully met. Those who accept and undertake the handling of this trust should do so with the deepest sense of the great responsibility it imposes; a responsibility which requires a knowledge of the business and demands the greatest care in its management.

The Negro race should cultivate the habit of thrift. Every effort on its part to do so is to be warmly commended and most heartily encouraged.

The Negro insurance organizations, though they are faulty in their methods and management, are very welcome evidences of the growth among the Negro people of the practical virtue of thrift. Human nature we know is weak and our purpose to save is too often more honored in the breach than in the observance. There is no doubt but that savings banks aid us in the purpose to save. When the habit of saving is once begun there is not, however, in the case of a savings bank, the same inducement and necessity to continue to save as in the case of a life insurance company, for in a life insurance company there is the payment of premiums to be regularly met.

The life insurance business is a peculiar one and differs

from the ordinary commercial business. In the life insurance business at the outset large amounts are received from the receipts of premiums while the payments of contracts are postponed to a future day. This fact makes it necessary that the premiums which are collected be carefully invested so as to meet the future liabilities. I regret to say that this necessity has been largely overlooked by the Negro insurance companies so that as time elapses and the policies mature the companies will be without sufficient funds to fully meet their obligations.

All properly organized and successfully managed life insurance companies make ample provision for the payment of death losses. They charge each year a level or uniform rate of premium. The amount so charged is more than sufficient in the earlier years to pay for the losses occurring at that time. The excess is accumulated as a reserve to meet the increasing losses due to the greater mortality certain to come with the increasing age of the policy holders. These reserves are the sheet anchors of the life insurance business and without them the good ship will some day sink beneath the rising waves of losses that will overtake it.

The premium rates charged by assessment companies are either inadequate or they charge a premium which increases every year and they assess their policy holders when necessary to meet the losses. They cannot command, however, the confidence which is the necessary basis of life insurance as they do not have in actual possession funds to meet the prompt payment of their liabilities. The assessment companies have never been and never will be successful, whether white or Negro, because of their failure to make provision for sufficient reserves.

The Negro insurance organizations may be divided into two classes; namely, assessment societies and fraternal orders. The two classes differ in a number of particulars. The fraternal orders have a distinct advantage over the assessment societies in the fact that they have a lodge feature in connection with their business.

The members of these orders are charged certain dues in addition to the amounts paid by them for insurance. If their insurance rates then prove insufficient, the fraternal orders are enabled to supply the deficiency from the funds collected of their members for the lodge privileges enjoyed by them. The feeling of loyalty to his fraternal order is a commendable trait of the Negro and will tend to prolong these orders, though it will not prevent the failure which will overtake them if the rates are not made adequate. There are certain of the organizations of both classes which insure against loss increased through sickness and accident as well as against loss by death. The rates employed by them in the case of health and accident insurance are taken from the rates used by the white companies. The experience of the Negro companies in these lines, I think, will no doubt in time show the necessity of a modification of these rates owing to the different conditions and environment of those insured by them.

The Negro companies as a rule limit the amount of insurance that can be taken in any one case to \$500. The ages between which insurance is issued ranges from two to that of sixty, and the premiums are generally made payable weekly.

The business of life insurance among the great masses of the Negro population, owing to their peculiar condition and needs, must necessarily be conducted on the industrial line; that is, they should have the benefit of insurance in small amounts with premiums made payable in weekly or monthly installments to suit their convenience.

There are certain much needed reforms to be effected in the methods and management of the Negro insurance organizations, if they are to do a safe and permanent insurance business. These reforms can best be undertaken and carried through by an association of the various companies formed for that purpose. The formation of such an association or league of the assessment societies and fraternal orders is the chief object which this Conference should have in view.

The existence of these Negro societies and orders is to me a most striking and encouraging proof of the widespread

and highly commendable purpose of the race to lift itself to a higher and better plane.

[One of the most striking practical results of the Conference was the formation of the Federated Insurance League which aims "to unite the fraternal, beneficiary, and assessment societies of America for concert of action in all matters of mutual interest and for mutual protection, benefit, and improvement in all things tending to increase their growth, permanency, and usefulness, and for the prevention of all things tending to injure their progress." Any colored insurance or fraternal association, duly organized or chartered within the United States, will be eligible to membership upon the payment of a small entrance fee. The League aims to collect useful information for honest, business-like insurance men and to assist in the tremendous task of making a safe Negro mortality table, upon which the success or failure of insurance to a very large degree depends. The following sixteen associations were represented: Richmond Beneficial; Standard Fraternal; United Aid; Virginia Beneficial; Union Mutual; American Beneficial; North Carolina Mutual; Southern Aid; National Beneficial; Afro-American Mutual; United Order of True Reformers; Good Samaritans and Daughters of Samaria; Galilean Fishermen; American Life and Benefit; Carolina Mutual; and The Toilers Mutual. The following officers were elected: W. P. Burrell, president; C. C. Spalding, E. F. Johnson, G. W. Clinton, William Driskell, J. W. Thompson, vice-presidents; William S. Dodd, secretary; C. C. Dogan, treasurer. An executive committee, including the regular officers and W. I. Johnson, T. M. Crump, and C. F. Johnson, was elected.]

Does an Agricultural Education Pay?

P. C. PARKS, Director of the Department of Agriculture, Clark University

Atlanta, Georgia

In speaking on the subject of education for farmers, I speak as one who believes that he has been called to farm, as one who has spent considerable time in getting ready for his life work, and as one who feels just as happy when he has chosen a calling as does any man in the ministry or in the practice of either law or medicine. I see no reason why I should feel that my calling as a farmer is degrading. In getting ready for my life work I endeavored to fit myself to take a respectable place among my fellow-men; not as a farmer among farmers, or as mechanic among mechanics, but as an efficient man among men of whatever calling. I believe that the present-day farmer must be able to hold his own in these days of high prices and close competition.

While getting ready for my chosen work I thought a great deal of that idea which has been so hurtful to Negro education; namely, that when you educate a Negro you have spoiled a field hand, or if you educate any man, you have spoiled a laborer. After a careful study of the facts in my own case, I wish to make the statement that if a man is properly educated, he is not spoiled as a competent field hand or laborer, but that he is merely transferred from that very large class of inefficient laborer to a much smaller class of efficient and effective laborer. He is not only capable of directing his own efforts, but the operations of other men.

After thirteen years of careful study and preparation to become an efficient farmer, my services as a farm laborer, which were at the start worth \$10 per month, became worth \$100 per month, and my love for farming deepened in the same proportion. What was it that made this difference in my commercial value? It was not that I could plow more land, for I could formerly take a mule and scooter plow and plow five acres of cotton land per day; it was not that I could hoe more cotton, for I could formerly hoe two and one-half acres per day; it was not because I could pick more cotton,

for I formerly could pick 300 pounds per day and leave the field while the sun was still shining. After my rigorous training I became capable of managing the Tuskegee Institute farm, to which Booker T. Washington refers as "The largest farming enterprise in the world operated by Negroes."

This farm consisted of 130 head of work horses and mules ; 125 head of fresh cows ; 175 students and 50 hired men working daily under the direction of twelve instructors ; an orchard of 20,000 fruit trees ; a truck farm of 120 acres and a general farm of 1200 acres under cultivation. It was my ability to manage this large farming enterprise which indicated my increased earning capacity.

A fairly true measure of the value of an education is the earning power which that education gives a man in the open labor market. Will it sell? This test which we apply to other products of our efforts ; hence, I see no reason why this same test should not apply to an agricultural education which has placed me in a position to compete favorably with other men. Efficiency is determined by those who would obtain from the soil two ears of corn where formerly but one grew, or to cause a cow to yield two quarts of milk instead of one. What knowledge can lay greater claims to usefulness than the knowledge which enables a man or a woman to pass easily into the industrial life of a community? The great body of knowledge which is so directly connected with the utilization of the soil and its products, has been too largely ignored by our modern schools and colleges.

As a concrete illustration of the gains which may be secured through scientific farming, I shall present the results of a recent experiment which I have carried on at Clark University with the same dairy herd.

Table I shows that if a cow eats 25 pounds of dry matter and is exposed to the weather, no milk is produced, while under more favorable conditions 18 and 21 pounds were eaten without producing any milk. In each case the food eaten was wasted so far as the production of milk was concerned; when, however, the cow was made comfortable and ate 25 pounds of

TABLE I

A 1000-Pound Cow

HOW KEPT	Dry Matter	Protein	Carbohydrate	Fat	Milk	Pound of Food Per Pound of Milk
	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	
In warm stable	18	.7	8	.1		
In cold stable	25	.9	12.7	.6		
In warm stable out two hours daily .	21	.0	12	.2		
" " " " " " " "	25	1.6	10	.3	11	2.27
" " " " " " " "	27	2	11	.4	16.6	1.63
" " " " " " " "	29	2.5	13	.5	22	1.32
" " " " " " " "	32	3.3	13	.8	27.5	1.16

dry matter, she produced 11 pounds of milk at an expense of 2.27 pounds of dry matter to each pound of milk given. As the ration was increased the milk production steadily increased until the cow ate 32 pounds of dry matter. The best cow is not the one that will give the most milk from the least food,

TABLE II

DAIRY HERD RECORD

	Pounds	Gallons	Value	Cost	Gain
1	140	18	7.20	\$6.96	\$.24
2	160	20	8.00	"	1.04
3	185	23	9.20	"	2.24
4	227	28	11.20	"	4.24
5	233	29	11.60	"	4.64
6	316	39	15.60	"	8.64
7	277	34	13.60	"	6.64
8	368	46	18.40	"	11.44
9	375	47	18.80	"	11.84
10	392	49	19.60	"	12.64
11	400	50	20.00	"	13.04
12	411	51	20.40	"	13.44
13	419	52	20.80	"	13.84
14	474	59	23.60	"	16.64
15	501	63	25.20	"	18.24
16	514	64	25.60	"	18.64
17	573	72	28.80	"	21.84

The ration consisted of a mixture of cotton seed hulls at \$8.75 per ton, cotton seed meal at \$26, and wheat bran at \$30.

but the cow that can eat the most food and give the most milk in proportion to the amount of food consumed.

Table II shows how we are building up a dairy herd out of twenty scrub cows. The students are learning how to select the best cows according to the relation of milk production to food consumption. In this herd of twenty cows there are two cows, numbers 1 and 17, receiving the same treatment. One of these cows gives enough milk in a month to net a profit of \$21.84, while the second produces only enough to net a profit of twenty-four cents. What we want to know is how to select a cow that can regularly produce a profit of \$21.84. When cows are milked under this system of examining their past performances, dairying is not common labor but is skilled labor of a high order and produces results equally satisfactory to those obtained in other professions. If the 746,717 farms, which were operated in 1900 by Negro farmers in the United States, were cultivated according to the standard of intelligence represented in the dairying experiment to which I have referred, we would have in time a Negro yeomanry too efficient to be cheated and too honest to be bought.

CHAPTER II—RELIGION

The Negro Church in the Negro Community ¹

MONROE N. WORK, Department of Research, Tuskegee Institute, Alabama

The Negro church holds a unique place in the history of the past forty years of the American Negro. Before emancipation there were Negro church denominations, and even in the South there were congregations who owned their places of worship. But it is since freedom that the church as an organization has greatly affected the Negro's social life. For the first twenty years of freedom the church was in close touch

¹ Address delivered while Professor Work was Director of Pedagogy in the Georgia State Industrial College, Savannah, Ga.

with the people's social and economic life, and it contributed in no small degree to the race's progress. When the history of the first twenty years of freedom is comprehensively and impartially written, it will be necessary to give to the Negro church and the Negro ministry, in spite of its ignorance and shortcomings, a very important part in this period of Negro development. For many years after freedom the church building was the only place for public meetings that the people had. It was their social center. Here were discussed all those questions and problems that were concerned with their welfare. The pastor was the most important and influential person in the community. He was often the only person who was able to read or who possessed any knowledge of the outside world. The people consulted him on all matters, both spiritual and temporal. His opinions and judgments were generally accepted as final. The development of the Negro church may be roughly divided into three periods. The first period was the fifteen or more years immediately following emancipation. This was a period of congregation forming and church organization. It was during this time that in the South church property was acquired and the first church buildings were erected. The second period, which extended from about the year 1880, to about the year 1895, saw in both the North and South great changes in the Negro churches. The emigration of Negroes to cities greatly increased and the majority of city church buildings were found to be inadequate for the growing congregations. This was the period when most of the large Negro church buildings were erected. The third period extends approximately from 1895 to the present time. During this period the church has had to expend the most of its efforts in attempting to pay for the costly buildings that have been erected in the second period. These three periods of development have produced special types of ministers. The minister of the first period was a leader along all lines. In the second period the successful minister was somewhat of a specialist. He was not necessarily a man of great intellectual or moral attainments, but he was a man who had a genius for

managing large congregations and who could erect the needed large church buildings. The recognized successful minister of the third period is perhaps more of a specialist than his predecessor who was the church builder. He must have great ability in managing large congregations; but his special task is to raise money. Such a minister is in great demand, because the majority of the churches have large current expenses and heavy fixed debts. The money to meet these expenses and to pay off the debts must be raised in small amounts, and at the cost of a great deal of effort on the part of the ministers and congregations.

In recent years there has been a change in the status of the Negro minister which has greatly influenced the relation of the Negro church to the Negro community. The tendency is for the Negro minister to assume a position in the community very similar to that of the average white minister; that is, to become the spiritual leader of the people and leave the guidance in social and economic matters to other persons. Four causes have contributed to this change of status. One cause is the special kind of work that the minister has been called upon to do; namely, to build churches and raise money. In social and economic matters this has tended to make him less of a leader. Another cause has been that in recent years, for his alleged shortcomings, he has been subjected to severe criticism. Still another cause is the growth of a great reading Negro public. This public is not dependent upon the minister for its information respecting what the world is doing. It gets its ideas respecting social subjects from the magazines and other literary sources. Often the minister is one of the least informed men in his community concerning the great social problems which all the people are discussing. He fails to deal with them in his sermons; his church does not touch them in any of its activities. The intelligent layman has to go to other sources for information and guidance in matters which most vitally concern his social well-being.

What has probably been the chief cause of this change in the status of the minister has been the rise of the Negroes

of ability in other vocations. The employment of Negro teachers in colleges has produced a higher type of Negro scholar. It is to them rather than to the ministers that the people go for facts concerning their social conditions and for methods of amelioration. There have also arisen numbers of physician, lawyers, and business men who in their respective localities are competing successfully with the minister for social leadership. Another thing which has profoundly influenced the relation of the church to the community is the remarkable change that has taken place in recent years in the Negro's social condition. Over a million Negroes are now living in cities under the severest of social and economic conditions. In the South agriculture is being placed on a scientific basis. Everywhere a greater industrial efficiency is being called for. The Negro needs adjustment to this new city and country life. The church devoting the most of its energy to its own internal affairs, and in the main working along the same lines as it did ten or fifteen years ago, tends to get out of touch with real social and economic conditions. In many localities halls and lodge buildings are taking the place of the churches as social centers. There are organizations for social uplift forming outside of the church. Such an organization is the Men's Sunday Club of Savannah, Ga., which was organized three years ago by laymen on their own initiative and in spite of some ministerial opposition.

There is need of adjustment on the part of the church to present conditions. The church should be the leader in all efforts for social and economic improvement. This brings us to a consideration of what constitutes the function of the church. Almost from the very beginning of Christianity there have been two views respecting the church's function. One view, which finds its culmination in monasticism, holds that the business of the church is to save people out of this world and to prepare them for a hereafter. Society, as such, is to be neglected. The church is simply a haven of refuge in the midst of a world of wickedness to which any one desiring salvation may come. This view is at bottom very selfish. It is a "Me

and my wife, and my son John and his wife, us four and no more" affair. Opposed to this is the other view that the successful function of the church is to redeem the world, to make it a place of righteousness, to fit men to live the fullest life—a life that shall be spent in uplifting fellow-men. A church that holds this view emphasizes living rather than dying, preparing one's self for usefulness here rather than for a starry crown in the hereafter. There have been some attempts on the part of a few churches to minister to the whole man; for example, the Institutional Church and Trinity Mission of Chicago and the People's Church of Jacksonville, Fla. These attempts, however, have been sporadic and have failed chiefly because of indifference or active opposition by other churches of the same denomination. The times are now propitious for Negro churches to take a more active part in the social and economic betterment of the people. Some of our most pressing needs are as follows: better local educational facilities in the Southern states, better living conditions, greater economic opportunities, and greater economic efficiency.

How can the church aid in supplying these needs? The church, and especially the city church, can help to improve the educational situation by taking a greater interest in local education and by lending its active support to whatever effort that is made for improvement in this respect. If there is a lack of educational interest, the church should take the lead in carrying out an educational propaganda, and provide methods by which needed improvements can be made. The church can be made an important factor in improving our health conditions. This can be done by the same general methods that we have outlined for the improvement of educational facilities. The church should hold health meetings at which the local physicians and other competent persons could give needed information concerning sanitary conditions and the means of preserving health. The church can assist in increasing the Negro's economic efficiency by emphasizing the dignity of all kinds of honest labor and the importance of doing all work in the best possible manner. The pastor should find out why

Negroes in general, or particular Negroes, have failed in certain occupations and what is needed to secure efficiency in these occupations. Some churches, through the maintenance of classes in which particular subjects are taught, such as cooking and other branches of domestic science, could provide the means for increasing the efficiency of individuals. The church can assist in increasing our economic opportunities by lending its aid to all legitimate race enterprises. This is generally done. It could help individuals by maintaining in a given community some form of an employment bureau, and a day nursery for mothers who have to go out to work. If in some of our cities the church could control the employment bureaus much of the evil now attached to some of them would be eradicated; for example, the luring of young girls from the South on false promises.

The church should especially undertake to supervise and provide amusements for young people. One great problem of city life is that of providing suitable places for young people to meet each other. Because of the lack of better social centers we find them meeting in parks, public halls, and in wine rooms of saloons. The church can easily make itself the center for the young people of the neighborhood. This control and supervision of amusements should not be too Puritanic. The church should not undertake to say you shall or you shall not do this or that thing, but should endeavor to draw the young people from participating in injurious pastimes by supplying for them amusements and entertainments of a higher grade.

The men's Sunday Club of Savannah was started for the purpose of ministering to the social needs of Negroes and of bettering the people's conditions. Its first aim was to provide a place where the men could go on Sunday afternoon instead of loitering on the streets or in disreputable places. Good musical and literary programs were provided. Not only did the men come, but also the women and the girls and boys. Four departments were soon organized; namely, one for the men, one for the women, one for the girls, and one for the boys. Whatever success this club has had, has been due largely

to the fact that it has ever tried to deal with subjects of vital interest to the people. Soon after its organization a careful study was made of the educational conditions of the county. This was supplemented by discussions of the relation of tax-paying to education, the necessity for better educational facilities, and plans are now being carried out by means of which it is hoped that the number of Negro public schools in the city of Savannah will be increased. The club has especially pledged itself to try and improve the health conditions. It has done much work in spreading knowledge concerning the care of infants, the value of cleanliness, the importance of fresh air, the general care of the sick and the prevention and treatment of tuberculosis. One of the greatest successes of the club has been the remarkable manner in which the young people have attended the club's meetings. The club is their social center. Its meetings are held from 4:30 to 6:00 P. M. This does not conflict with any church exercise. Thus the club competes not with the churches but with disreputable places for the young people's patronage. It has been demonstrated through this club that superior forms of entertainment can be made to compete successfully with inferior and base forms of entertainment. What has been accomplished by this Men's Sunday Club can be accomplished by almost any church if it has a competent pastor to plan and direct its activities.

The church is in great need of pastors who have been trained for social service. The schools should make an effort to supply this training for those who work in cities and in the rural districts. These prospective pastors should next make a thorough and comprehensive study of the conditions of city and rural Negroes. They should be trained in methods of ascertaining and interpreting social facts. For the work in cities the candidates for the ministry should have a course that would take up the vital phases of city life and the most successful ameliorative methods for city conditions. The pastor who is going to work in the rural districts should have a thorough grounding in scientific agriculture and in the social problems which belong to the rural South.

The Negro church should endeavor to hold its position in the Negro's social life. For in spite of all the facts which I have enumerated respecting the church and the minister, it is probably true that the church still exercises a greater influence over the mass of the people than any other institution. The minister is still in most communities the leader of the common people. If the church would set herself seriously to minister to the whole man, it is very probable that she could gain back all that she has lost and continue to retain her position as the chief center of the social life in the Negro community and become one of the principal factors in Negro social progress.

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CHAPTER III—CHARITIES

The Negro Pauper of Virginia

J. M. COLSON, John A. Dix Industrial School, Dinwiddie, Va.

The late Dr. J. L. M. Curry contended that the cause of Negro education could not be successful unless the education of the whites was provided for. With equal force it may be said that the helpful influences of organized charity will not reach the Negro until the white man is thoroughly awakened to the necessity of providing by public and private charity for the delinquent, defective, and dependent classes of his own race. He will then see clearly the needs of similar classes among the colored people and be prompted to aid them.

Current history indicates a very gratifying awakening in the interest of charitable and correctional work among the white people of Virginia. In 1901 the Virginia State Conference of Charities and Correction was chartered. This organization holds annual meetings "to bring together representatives of all charitable institutions and organizations, penal and

reformatory institutions, and workers in private charity and correction, for the purpose of exchanging views, discussing various problems in philanthropy, sociology, penalogy, and fostering a humane and benevolent spirit throughout the State." The creation by the Virginia Legislature of a State Board of Public Charities and Correction was another step in the movement for the improvement of the reformatory and charitable institutions of Virginia.

Following the efforts of the State Conference of Charities and Correction to teach the people the meaning of organized charity along with the creation and appointment of a State Board of Charities, the National Conference of Charities and Correction held its second meeting in the South at Richmond during the first week in May of this year. Jewish and Catholic charity societies held their annual meetings in Richmond at the same time. The meetings of these organizations at the State Capital have doubtless created great interest in charitable and correctional work.

Already the work of the Virginia State Conference of Charities and Correction is evident in the establishment of a home for wayward white girls, the incorporation of an Anti-Tuberculosis League, an investigation of the poorhouses and jails of the commonwealth and the appropriation of \$20,000 by the Virginia Legislature for building an asylum for the colored deaf, dumb, and blind. These movements for good, initiated and carried out by white people, mean much for our people. That the Negro will be a beneficiary goes without saying. To save themselves from tuberculosis the white people must save us, for we cook their food, wash their clothes, and care for their children. As they improve the poorhouses and jails the Negro pauper and the Negro criminal will be better provided for.

How and to what extent the colored people of the State should undertake work of this kind is a question. They certainly have enough at stake to prompt them to vigorous action. One thing is apparent. They must be trained to use the means at hand, for, in spite of the large amount of charity

work done by colored people, organized charity in the modern sense of the term is almost unknown. There are a few orphanages and a few homes for old folks. These are the outgrowth of the secret societies, and a few hospitals established by colored physicians as aids to their work; but the work of reaching the masses has not been attempted.

The inclination to do this work is not wholly wanting. It is only fair to say that under proper instruction our people would attempt all phases of charitable work even those which come closer to the masses than orphan asylums and old folk's homes. Our people need instruction even in the conduct of the institutions already established. They have the nucleus of institutional charity as conducted by benevolent societies. Their churches would respond readily to advice that would enable them to do the greatest good for the greatest number. The training they have received in their fraternal organizations and other societies would count for much in any plan for a higher and more unselfish form of charitable work.

A study of the Negro pauper of Virginia indicates many phases of efforts which our people should attempt. For the preparation of this report two sets of questions were sent out—one to gain information concerning the Negro paupers, the other to collect information concerning the poorhouses. Nearly one hundred sets of questions were sent out—one to each county in the State having a considerable Negro population. It is a regrettable fact that only sixteen persons made any attempt to fill out the information blanks. The following questions were asked in this study of Negro paupers in a community:

1 What is done with the aged, crippled, and those unable to work? The general answers were: "they are sent to the poorhouse;" "they are cared for by the town;" "they are looked after by private charity."

(a) How many are cared for at a poorhouse?

The replies were too few and too indefinite for use, but fortunately a recent report, issued by the Bureau of the Census, gives us figures which serve the purpose of this paper.

On January, 1905 there were 883 Negro inmates in the poorhouses of the cities and in 89 counties of the State; in the same cities and counties the white paupers numbered 1047.

(b) How many are supported by small payments from county or city fund at their own houses? No trustworthy information was obtained on this point. The law of the State says: "If a county is without such an institution, or if for some reason it be injudicious to remove paupers to the poorhouse, the overseer by the consent of the supervisor of the county may make other provisions." James City, Charles City, and Gloucester Counties care for their poor by a system of outdoor relief.

(c) What do the churches offer? They help the "poor saints" of their own communion and take up special collections for individuals when the request is approved by the church officials. The reports indicate no systematic plan.

2 What is done with the epileptics, insane, and feeble-minded, the deaf and dumb? Are they sent to the county poorhouses, or to special institutions in the State? The epileptic and insane are sent to the Central State Hospital which is located at Petersburg; the pauper feeble-minded, and deaf and dumb are sent to the poorhouses. The last available report gives 362 feeble-minded Negroes, 20 deaf-mutes, and 91 blind in the poorhouse of the State. The recent action of the Virginia Legislature providing for the establishment for the colored deaf, dumb, and blind will soon make it possible for this class of dependents to be cared for properly.

3 Is organized charity known in your section? Organized charity refers to systematic efforts, (1) to discriminate between the worthy and unworthy paupers, (2) to care for the needy in the manner which will most speedily restore them to a condition of self-support, and (3) to increase the comforts of the permanently disabled. With but one exception a negative answer was given to this question.

4 Will you give any statistics which show the condition of Negroes in your community with regard to poverty, insanity, epilepsy, deaf-mutism? In 1907 the total number of

insane and epileptic patients in the State Central Hospital was 1592. As there are no colored insane in the jails and but few, if any in the poorhouses, this figure indicates quite accurately the Negro insane and epileptic. The Twelfth Census (1900) places the number of totally deaf as 113, and partially deaf at 143.

5 Will you give some reliable information with regards to the character of the buildings, the quality of the diet, the sanitation, the ventilation, the bathing facilities, and the provisions for health in the institutions for the care of Negro paupers? Will you give some facts regarding the separation of sexes, separation of white and colored paupers, the character and ability of those who have charge of charitable institutions? From replies to the regular questions and from other sources the question may be answered as follows for the State: The majority of the buildings are frame structures and of from two to fifty rooms, as in the handsome brick structures for the colored poor which just has been opened in Richmond. The diet is plain, except in a few poorhouses where the conditions are exceptionally good. In one poorhouse the food of the inmates is prepared with that for the superintendent. The sanitation, bathing facilities, and ventilation, outside of a few city poorhouses are crude. The rule is outdoor closets, basins for bathing purposes, and no special provisions for ventilation.

The county poorhouses, so far as could be learned, make no provisions for the health of the inmates beyond calling in a physician when needed. Lynchburg and Richmond have hospital departments provided with nurses and suitable facilities for the care of the sick and injured. The sexes and races are separated. No statements were made as to white and colored pauperism and no criticism was made as to the superintendents of the almshouses.

The following excellent report, prepared by Mr. W. H. Hains, of the St. Paul Normal and Industrial School, Lawrenceville, Va., makes a creditable showing for Brunswick County. His replies are numbered to correspond with the

above questions: 1 Aged, crippled, and infirm persons are cared for in two ways in Brunswick County by the county poorhouse and a hospital for the aged and infirm, both of which are forms of private charity. Those who have not friends to look out for them or have no means of support are sent to the poorhouse upon application to the Overseer of the Poor for the district in which the pauper may be located. Those who have friends or some one willing to assume part responsibility for them, are allowed small monthly payments in the form of store orders for amounts varying, according to the degree of the indigency, from one to two and a half dollars. Provision is sometimes made for furnishing medicine and incidental supplies. The churches usually raise a collection for the poor of their membership. Beyond this no effort is made. There is nothing corresponding to church homes.

Accurate information is hard to get as to the exact number supported by what is known as the "Poor Fund," out of which some are allowed small monthly payments in the form of special orders, for the reason that the payments are localized according to districts. In the county statement the amount of such benefaction is carried, but not the number of persons so helped. The only way to get accurate information along this line of inquiry would be to consult the various District Overseers of the Poor.

2 Epileptics and insane persons, unless violent, are cared for at home. If violent, they are taken to the county jail and kept until arrangements can be made to send them to the Central State Hospital at Petersburg. Provision is usually made to mitigate as far as possible the jail treatment. The impropriety of confining such persons in jail is generally recognized.

3 The Home for Aged and Infirm Colored People, a local charity founded by the late Mrs. Pattie Buford, supplies aid to infirm Negroes of both sexes. The home does not receive those who are helpless. The Home is in a beautiful grove about two and a half miles from Lawrenceville. It consists of a large central building and several smaller ones.

It is under Episcopal auspices. Everything is done at the Home to promote the comfort and happiness of its inmates. Papers and books are provided for those who can read, a chapel is provided for religious services. The Home also does a large amount of outdoor charity by furnishing medicine, clothes, and sundries to the poor. The smallness of the number at the county home is accounted for by this noble private charity.

4 Owing to the influence and teachings of the St. Paul Normal and Industrial School, conditions governing material prosperity in the county are very hopeful. There is very little abject poverty. A large percentage of the Negroes are home-makers and owners. The commitments from this county for insanity, notwithstanding the heavy Negro population of 10,000, is relatively small. During the past year, as far as I can ascertain unofficially, the number was not over four.

No records are available for deafness, dumbness, and epilepsy. Careful inquiry and observation, however, justifies the conclusion that these afflictions are far from common.

5 The county home for Negro dependents is about six and one half miles from Lawrenceville. The buildings are of frame structure, with separate sections for white and colored inmates and separate sections for the sexes. The food is abundant and of good quality. The home is situated on a fine farm and enough produce is raised to supply all the inmates. The dependents who are able to work do so. A doctor is employed to look after the sick. The home is in charge of a superintendent. The rooms are kept clean. They are frequently whitewashed. The ventilation is good. Sanitation and toilet facilities are according to the usual rural conditions. The water is from wells and the spring is good. The authorities take good care of their charges. The inmates are happy and contented. Services are held occasionally and the conditions generally may be regarded as good. The inmates fare better here in many respects than in their own homes.

Prof. George E. Stephens, Principal of the Virginia Col-

legiate and Industrial Institute, Lynchburg, Va., makes the following excellent report :

1 Location : On the north side of the city (Lynchburg) on about five acres of land possessing natural drainage. A very healthy location 2 Number of colored inmates : Men 54, women 57, children 8. 3 Cause and method of commitment : Some from old age, others from disease. No young people found in pauper class. 4 Sanitary conditions : Electric light, steam heat, a first class laundry. 5 Toilet facilities : Bath tubs, etc., conveniently located in the buildings for each sex. 6 Diet : Very wholesome and well prepared. Physical exercise. Laundry work and working in the garden. 7 Medical attendance : A regular physician and three trained nurses. 8 Constructions of buildings Brick and wood. They are generally comfortable and well ventilated. 9 Moral conditions : The inmates are properly separated in every essential respect. Amusement, reading, religion, education. Religious services are held every Sunday afternoon to which all who are able, whether black or white, are welcomed. All the people who belong to the pauper class are generally very old and consequently they have no educational advantages. The pauper class are generally too old and decrepit to help themselves. In fact, many can not walk to their meals. 10 Cost of sustaining dependents per capita : Eleven dollars per month. Character of superintendents and those in charge of charitable institutions : They represent in this city the very best class of our white citizens. The president of the board which has the oversight of the institution here is regarded as a gentleman of high Christian character. He is thoroughly interested in the welfare of the institution. The institution here is not called "poorhouse," but "hospital," Both white and colored persons are cared for here when they need special medical attention, but if they can not pay for it the city meets the bills. About 200 colored people receive such attention there yearly. Some are paid for and some are not. Of course, these do not belong to the pauper class. They have good accommodations and excellent attention until they are

restored to health. There are separate accommodations for white and black persons.

In Virginia, paupers are admitted to the poorhouse on the approval of the Overseers of the Poor. For the Negro commitments for 1904, see Table I:

TABLE I

	<i>Male</i>	<i>Female</i>
	-----	-----
Insane	31	37
Feeble-minded	190	172
Epileptic	25	10
Blind	56	35
Deaf-mute	10	10
Paralytic	57	18
Crippled, maimed or deformed	150	55
Old and infirm	112	64
Bedridden	38	18
Rheumatic	60	25
	-----	-----
Total	1173	444
Total for whites	1127	

Note the total of 1173 as against 1127 for the whites with twice the population. Two classes of these dependents deserve some attention; namely, the feeble-minded and crippled. The feeble-minded should be placed where they can be trained and made to contribute something to their support or at least where they can secure whatever happiness their blighted lives are capable of receiving. They should certainly be placed where they cannot transmit to posterity their mental deficiency. Youthful cripples should be better provided for. They should not be compelled to spend their lives in an almshouse. They have the same claims on private and public charity as the insane and the deaf-mute. With these classes provided for the almshouse population would be greatly reduced.

The reports of the Bureau of the Census show that although "pauperism is a disease of old age" that there are more Negroes under forty years of age in the almshouse of

the United States than whites. This fact is explained by the statement that Negroes are committed who are not ordinary paupers, but who are defective and sick persons. While the feeble-minded whites are placed in institutions for the feeble-minded the Negroes are sent to the poorhouse.

The percentage of illiteracy among the Negro paupers is 68 per cent; that is nearly two and one-half times as great as among the whites.

The percentage of insane is higher among the Negroes than among the whites; of the insane 7.2 per cent are blind, or relatively more than twice as many as among the white inmates.

Of children admitted to almshouses in 1904, 228 were white and 592 were colored.

While one-fourth, or 25.7 per cent of the children in almshouses are of illegitimate birth, a majority of the Negro children in almshouses, concerning whom the facts are known, are illegitimately born.

The percentage of colored almshouse population in Virginia is 43.8 per cent. Only in the District of Columbia and Mississippi are Negro paupers in the majority. The percentages are very low in South Carolina, Georgia, and Tennessee. This apparent favorable showing in those states may be due to the poor accommodations of the almshouses rather than to a small pauper population.

Negro pauperism is just about what one would suppose. How the Negro pauper is regarded by those who dispense public and private charity can scarcely be determined by the reports given for Brunswick County and the City of Lynchburg. As yet the Negro pauper has not been made the subject of careful study.

In the absence of wealth among us and shut out from any part in making or executing the laws, our position is one that calls for great tact and forbearance in our participation in public matters. Still we owe it to our helpless classes to take interest in all that pertains to them. Fortunately for us, the class of white people who are leaders in charitable and cor-

rectional work are sympathetic and easily approachable. It will, therefore, be our fault if we fail to take advantage of the widespread and intelligent activity now being taken by them in the delinquent, defective, and dependent classes. In fact we cannot escape the duty if we would, for we are our brother's keeper. Care, to the extent of our ability, of our poor and dependent classes is our work. We must assume the responsibility.

Before expecting any signal results a campaign of education must be waged among our people. We must learn the fullest meaning of the term "organized charity." We must be quick to co-operate with the whites whenever and wherever permitted. The dependent classes not committed to almshouses and the Central State Hospital at Petersburg deserve attention; organized charity should come to their relief. The managers of Negro orphanages, old folks' homes, and hospitals should be brought together in a body for the study of the problems growing out of their work. By circular letters our churches and benevolent societies should be shown how to help the poor in accordance with the most approved plan for dispensing charity.

Let the Conference through its executive committee carry this work of charities and correction further than that of mere investigation. Organize here and there the charitably inclined individuals of a community for more effective work and put into their hands the literature bearing on organized charity. It is only in this way that we may hope for any marked improvement in the condition of our poor and dependent classes.

CHAPTER IV--HEALTH

Contribution of the Negro Physician to Race Development

JOHN R. FRANCIS, M. D., WASHINGTON, D. C.

[Dr. Francis pointed out that the Negro physicians were bringing credit to themselves as individuals and to their race by their excellent scientific work both in the fields of medicine and surgery. He showed clearly that the high character of the Negro physicians' work is as "surely tending to wipe out the prejudice and soften the passions of the credulous and ill-disposed of the dominant class as any one thing that is taking place among our people." * * * "You will find the leading doctors of the favored race in intimate professional contact and willing to engage with us on lines of professional equality in the practical medical and surgical work of the hospital"

"You will find our training schools for nurses up to date and among the best, sending out young women who are eagerly sought by the best families."]

The day of the uneducated physician and the various systems of pseudo-medicine is fast passing away. The demands of the present day are that physicians shall possess definite educational qualifications. The many old, clever schemes to get within the medical fold without spending the time and money to make competent practitioners of medicine are rapidly disappearing. The candidate for a medical degree can now no longer evade the requirements of a preliminary education. He must take his four expensive years in a medical college. He must then take his State examination and be certified to by the State authorities as being competent to enter upon the practice of medicine. To fit himself still further to meet the demands of the times, he will also probably find it necessary to give from one to two years of gratuitous service in some hospital.

Now the Negro doctor of to-day, by example and by precept, is giving every evidence of his approval of the system which requires the same educational qualifications for all the members of the profession alike, and he is decidedly opposed to any abbreviated education on the part of those who wish to enter upon the practice of the healing art. The public is be-

coming well informed on this subject. The Negro physician, therefore, now carries with him the badge of guarantee, equal to that of any other class of professional men, or physicians of any other nationality, that he possesses the adequate education for handling the health and lives of his fellow-beings.

He has his medical, dental, and pharmaceutical societies. The result of these various organizations throughout the country has been in evidence in recent years, in a regular annual convention, composed of these various bodies of splendid men, working for a common cause. These meetings are characterized by constant and increasing success, the good that is attained, and the numbers in attendance.

At the meetings of these various societies, attended as they are by many well-trained men and women, subjects pertaining to the relief of suffering humanity are discussed in a way that would do credit to any similar organization of any people. These earnest men and women are the advance guard to the ten million Negro population. They are studying and developing the profession of medicine and surgery along all lines that are of special and lasting importance not only to the Negro race of this country but to the races of the world.

I believe that the day is not far distant when the civilized world will recognize the fact that the Negro physician has become a most potent factor in the work of solving questions of sanitation and disease in the tropical lands. He will be the physician of the future in those parts of the world. Remember this prediction.

As medical men it becomes our duty to take the lead in securing proper medical laws and raising the standard of medical practice among our people. This securing of proper medical laws as well as those regulating sanitation and raising the standard for entrance into medical practice, is directly to the advantage of the people among whom we work and practice. We have heard and continue to hear a great deal about the "Negro race dying out." The responsibility is upon the Negro doctor to see that this is not true, and I guarantee to you

that he is doing substantial work along this line. We need have no fears on that point, I can assure you.

When the well-informed are ill they have the knowledge that will enable them intelligently to select competent medical service. This is not so with the masses of our people. They are easily deceived to their own serious detriment. The Negro physician is doing a much needed and humane work in disseminating among these people valuable information which enables them to be more and more judicious in seeking medical aid and to ignore the stupid, ignorant, and claptrap methods of the uneducated.

The responsibility which is attached to and the substantial work which is done by the Negro physician, in his direct relationship with the masses of his people, is evident in the opportunities which are afforded him, and which he is certainly using, to direct the thought of the common people along all lines that tend to the uplifting of their mental, physical, and moral being and to the carrying even into the homes and daily life of these people of the word of advice so necessary to health, life, and happiness.

It is the aim and special work of the Negro physician to stamp out or prevent the dissemination of diseases common to our people, especially that much dreaded and prevalent one, *tuberculosis*, a discussion of which would naturally lead us to a consideration of the subject of infectious diseases in general.

I believe that the most beneficent work done on earth today is performed by those who conscientiously carry the gospel of Pasteur and Jenner and anesthesia. Therefore, while it is my intention to discuss the "Negro physician in race development," I believe that I can better exemplify his work by attempting to bring to you a little of this gospel in such definite and practical way as to merit your serious consideration. The subject of tuberculosis is being extensively advertised and discussed in a way that is far reaching and the public is being well informed and benefited thereby. I do not believe, at this season of the year, that I can bring to our people a

more appropriate message than that of a "warning against the common house-fly."

Now I want to tell you that while the fly is merely a mechanical carrier of disease it has almost an unlimited capacity for spreading it. His birthplace is in filth of the most revolting nature. It is his custom and nature to feed on the germ-laden, decayed material of the most disgusting kind to the organs of smell, sight, and taste. He will then transfer it for deposit on the surface of food, to be consumed by the human stomach, and spread infection by means of the deadly bacteria with which it is loaded.

The fly should be looked upon as one of the most potent factors in disseminating, not only tuberculosis but typhoid fever, dysentery, diarrhœa, cholera, septicemia, plague, erysipelas, various intestinal and deadly diseases which are too numerous to mention.

To say that the "common house-fly is a constant menace to health, life and happiness by reason of the fact that he is responsible for an enormous death roll" is no idle talk.

We generally regard the fly as a minor nuisance and we generally hate him from this standpoint. If people generally knew the fly for the serious crimes which it has committed and is still constantly committing it would be regarded as a much more dangerous pest than the most poisonous reptiles that crawl on the earth. The fly is responsible, as one of the chief causes, for 650 deaths from typhoid fever and 7000 deaths from other intestinal diseases in New York City every year.

The fly is not the originator of disease but the carrier of it and all of its habits make it an ideal agent to spread the germs of sickness and death wherever and whenever it is found. A fly on its way to the nearest milk pitcher is carrying a thousand bacteria on its mouth and legs. This fact has been a matter of frequent observation.

If we will allow a specimen to walk on the surface of a sterile culture solution, in a few days we will find the invisible zigzag tracks blossoming into sight with a myriad bacteria of disease. In a medical journal an observing physician de-

scribes how he watched flies going back and forth between a milk pitcher and a vessel tainted with typhoid excreta. A knowledge of such facts will serve to bring us to an early conclusion as to a common cause of the spread of typhoid fever in a family or in a neighborhood or as a source of epidemics. The coincidence of many flies and much intestinal disease has been frequently noted by different observers.

Flies swarming around contagious sores are known to spread the infection. Laboratory experiments have been made to prove that flies do contract germs, develop them internally, and discharge them in a virulent state in our food or drink. The bacilli of typhoid fever has been found to remain in the fly for a period of twenty-three days. Experiments have been successfully made in which the abdominal cavities of flies, which were caught in the rooms of consumptives, were found to contain tuberculous germs, as did also specks found on the walls and windows of tuberculous patients' apartments, the fly evidently feeding on the sputum of the patient and then spreading the contagion. In a certain jail where the several divisions were separated by high walls, cholera existing within one of these divisions, an observer found that after exposing boiled milk in different parts of the jail that the cholera germs were rapidly transferred to, and infected the milk in, the non-infected departments. In another investigation it was found that a house-fly walking back and forth between a sterile culture solution and one infected with diphtheria germs very quickly infected the sterile plate with the diphtheria germs. The tracks and specks of flies, which have fed on the excreta of typhoid and dysentery patients, have been found to contain myriads of the germs of those diseases.

It has also been proven that typhoid fever spreads by means of the fly to those who do not even drink the infected waters. This is a fact which it is very important for us to remember since there is a prevalent idea that the drinking of such water is the menace to which we should give almost our entire attention.

Flies that are filled internally and externally with the

deadly bacteria from an infected district will cause an epidemic at a long distance by being driven by the winds from the locality in which the flies became infected. A fly has been taken from a patient with the plague and inoculated into a guinea pig causing within two days the death of the guinea pig from plague.

I have taken the liberty of mentioning these few facts in order to emphasize the mission which it is our special duty to perform among our people, who probably, more than any other, need the advice which I here attempt to suggest. We can be easily reminded of this fact by a visit to some of those localities where the masses of the people live and note the shocking and total disregard for the great numbers of disease and death-laden flies which swarm upon the pies, bread, cakes, and watermelons which they eat. The pigs' feet, fried chicken, ham, and cabbage are all as much exposed to the deadly bacteria of these winged scavengers in the shops as they are on the corner stands or in the push carts.

Lemonade, soda water, and other drinks are infected by flies which actively deposit in them their deadly bacteria, freshly born from possibly some tuberculous patient's sputum, diphtheria germs, or some discharging and contagious sore or possibly a deadly cancer. The summer ice-cream and soda-water fiend comes in also for his share of the deadly infectious germ. The push carts serve up their candy and their fruit in large quantities to a trusting and ignorant mass of human beings who should have the aid, the protection, and the advice of those who are well informed and, therefore, are prepared to give it intelligently.

The question, "What are you going to do about it?" naturally suggests itself.

It is true that the fly is a very prolific creature. It lays its first batch of eggs, about the beginning of May and by September the offspring easily reach the sextillions. It will readily be seen that the war on the fly, like that on the mosquito, is one of great magnitude. It shows itself at once to be a matter for State as well as national legislation.

The breeding place of the fly must be attacked. This will be found to be mainly in horse droppings and the large collections of manure which are allowed to accumulate and which are a great menace to health, for they furnish the source for the prolific breeding of dangerous pests.

Meanwhile, instead of waiting for State and national legislation it is quite necessary that we do our share as individuals. The danger signal of a rattlesnake should not be regarded with more seriousness than the common house-fly. As individuals we should not be content with killing a few thousand with an occasional slap or with fly-paper or with some poisonous solution. We can and we must keep this dirty scavenger out of our food.

The poor and ignorant of our people are very fortunate just now in the steps which are being taken by the boards of health in the large cities to protect food from the fly contamination. There is at present a tendency on the part of health authorities to prevent all dealers from exposing to the contamination of the fly any food intended for human consumption. The consensus of public opinion favors the covering of meats, fish, vegetables, fruit, cakes, and candies in order to protect them from the dangers of the fly and other insects.

As to our own efforts, let us keep the following in mind :
 (1) We must insist upon the most scrupulous cleanliness in every sense of the word. (2) We must keep our alleys, yards, and streets clean. Pour kerosene into all the drains. See that there is no leakage from the sewerage system and that the sewerage system is kept in good condition. (3) Keep all stable manure covered or screened in a vault where the surface can be covered with some cheap preparation like lime. (4) Screen and cover all food. Bury or burn all refuse after each meal. Screen all doors and windows of your kitchen and dining rooms. (5) Purchase no food that is exposed for sale uncovered or unprotected from the contamination of flies and other insects, especially that which is to be eaten uncooked, such as fruit or certain vegetables. (6) After screening the

doors and windows you can get rid of the remaining flies by burning Persian Insect Powder.

A stroll through the poorer sections of the cities and towns in which our people live, will convince one of the shocking disregard of the great danger of the "fly evil" which is manifested in the exposure of solid and liquid food.

The Negro physician is now a potent teacher of the laws of health and life. He disseminates the knowledge of the relationship of food, air, water, and correct habits of living to the health of mankind. He is throwing the weight of his influence in favor of a better understanding of the value of a pure food supply and its proper selection. He gives valuable lessons concerning the value of a pure water supply. He points out that pure air means to the delicate children of the Negro people the difference between a life free from illness and one in which delicacy of constitution becomes permanent.

CHAPTER V—EDUCATION

Negro Schools and Educational Progress in the South

W. T. B. WILLIAMS, Field Agent of the John F. Slater Fund and Hampton Institute

According to the last report of the United States Commissioner of Education the sixteen former slave states and the District of Columbia spent for the schools of both races for the year 1905-06 the sum of \$46,140,967. It is estimated that about 20 per cent of this sum went to the schools for Negroes. This total expenditure represents an increase of over ten millions of dollars in five years, and of over fourteen millions in ten years.

In this same report we are told that the school expenditure for the South since 1870 has aggregated \$864,383,520. It is estimated that "at least \$155,000,000 of this sum has been expended to support the common schools for the colored race." However large the aggregate expenditures of

thirty-six years may appear, the amount of money available annually has been woefully inadequate. For this and other good reasons the South has until recently made but little progress from year to year in education. But during the last ten years there has come such an educational awakening as has never before been witnessed in the Southland.

The first formal expression of this new movement took shape in 1898, in the first Conference for Education in the South. From this have come the splendid results now so readily apparent in the educational facilities, for white people especially, throughout the South. This Conference was and is still composed of Northern and Southern white men. It was originally concerned largely with "Christian" education and with the education of the Negro.

But early in its career the Conference declared that the "education of the white race in the South is the pressing and imperative need." To this end it has directed the bulk of its efforts.

When the Conference took definite shape and organized its executive body, the Southern Education Board, it passed a resolution reaffirming its conviction that, "The overshadowing and supreme public need of our time, as we pass the threshold of the new century, is the education of the children of all the people." Then it organized and set to work its "campaign of education for free schools for all the people, by supplying literature to the newspapers and the periodical press, by participation in education in educational meetings and by general correspondence," etc. The time chosen for beginning this work seemed opportune. Conditions proved to be ripe for it. The ideas set in motion by this organization spread rapidly to all the South. All efforts were first centered upon improving the elementary schools, and particularly the rural schools of the masses. Local interests and pride were aroused and appealed to in the interest of these schools. The enthusiasm and active assistance of the women were enlisted in behalf of better schools, and more money was demanded for schools everywhere. The usual reply was an increase in local taxation, and larger State appropriations. Private contributions

have also strengthened and encouraged the new movement. Then having given a remarkable impetus to the elementary school the new movement turned its attention to the high schools. Now the demand is for a high school within reach of every white boy. What is being accomplished in this direction is, in view of the past, but little short of marvelous.

Indeed the whole story of this forward movement in education among Southern whites reads like romance. Nevertheless great advance must yet be made before the majority of the schools even for whites will be as effective as they ought to be. To the educational campaign however, is due, in a large sense, the educational awakening which the South is experiencing. This has made possible the annual increase of \$14,000,000 of public revenues for public education in the South. The further and more important value of this movement in popularizing and democratizing education cannot be expressed in terms of dollars and cents.

The following specific examples of progress are illustrative of what the Southern states are doing :

VIRGINIA

	Session 1905-06	Session 1906-07
Number of schoolhouses built	241	236
Expended for schoolhouses	\$227,324.12	\$587,769.24
Private subscriptions for public school buildings	13,675.00	43,014.00
Local revenue for school purposes	1,319,989.00	1,610,865.51
Other local income	102,772.74	282,827.16
State funds	1,153,981.05	1,459,287.94
Total pay of division superintendents	53,393.00	73,671.60
Average rate of local taxation per \$100 in 478 country school districts	.23	.27
Number of districts levying less than 25 cents per \$100	289	217
Number levying 40 cents and over, per \$100	47	63
Number of high schools in the State (most of these are new schools formed by consolidation)	74	223

Number of high school teachers	394	575
Number of two-teacher schools (most of these are formed by consolidation)	534	609
Number additional teachers in consolidated schools	107	276
Average length of term in months (white schools)	6.64	7.09
Average increase in length of term		.45 mo.
Average salary per month (white teachers)	\$34.00	\$35.00
Average maximum salary (white teachers)	65.67	79.18
Number of teachers' associations	119	146
Number of citizens' leagues	231	238
Number of pupils transported to school in wagons	258	643
Number of wagons used in transporting pupils	16	33

NORTH CAROLINA

The Superintendent of Schools of North Carolina reports for his State as follows:

"North Carolina had for 1905-06 an available fund of \$2,630,678.09 for public schools, besides a considerable sum contributed by individuals to lengthen the rural school term, to build better rural schoolhouses, and to secure better equipment for these houses. The total increase in the school fund for 1906 over the year 1905 was \$321,949 80.

"The increase in funds raised by local taxation has been marked. The whole amount raised by this means for 1906 was \$448,610.35 of which \$61,307 96 was for rural schools and \$387,467.01 was for city schools. This is an increase of \$110,360.64 for 1906 over 1905. The contributions of private individuals amounted to \$48,159.78 in addition.

"The average annual salary of each rural white teacher was increased \$4.86 for 1906 over 1905, while the average annual salary of each city white teacher was increased \$10.34; and each County Superintendent's salary was increased \$37.22 and the salary of each City Superintendent \$54 16 for 1906 over 1905. The average annual salary of rural white teachers is now \$130.07, the annual salary of city white teachers is \$351.91, while the annual salary of rural colored teachers is \$89.34 and of city colored teachers \$237.91.

"The average term in rural white schools in 1906 was 86 days, in city white schools 171 days, and in all the white schools

of the State 95 days. This is an increase of more than one day over the average term of the same schools in 1905. The average term of all colored rural schools was 82 days in 1906 and 81 days in 1905. The average term in all the colored schools of the State was 92 days in 1906 over 91 days in 1905.

"Rural white teachers were paid \$30.24 a month in 1906 and \$29.46 in 1905, while city white teachers in 1906 were paid \$41.40 per month and \$39.94 in 1905. The increase in the monthly salary of rural white teachers was 78 cents in 1906 over that of 1905, and the increase in the monthly salary of city white teachers was \$1.46. The monthly salary of rural Negro teachers in 1906 was \$21.78, in 1905 \$21.20, an increase of 58 cents each per month. The monthly salary of city Negro teachers was \$28.48 in 1906 and \$29.52 in 1905, a decrease of \$1.14 a month.

"During this biennial period there has been a marked increase in the number of schoolhouses built. During the year 1905-06, 433 new houses were erected, 359 white and 74 Negro. During the year 1904-05, 389 new houses were built, 340 white and 49 Negro. A total of 882 new houses for the biennial period means more than one new house each day. Still there are only 1040 rural schoolhouses equipped with modern furniture, 976 white and 64 Negro. The other houses are furnished with home-made desks and benches. This means that at least 85 per cent of all the rural schoolhouses of the State are still poorly equipped for the work they have to do."

ALABAMA

Alabama's last legislative session was a record breaker in appropriations for education. It added \$350,000 annually to the public school fund, and \$67,000 annually, \$1000 to each county, for the purpose of aiding in the building of rural schoolhouses. The University of Alabama was given \$550,000, and other white schools "everything for which they asked."

There is reason for Superintendent Gunnels' question: "Is there another State in the South, which at a thirty-five day session of its Legislature, can show for its educational institutions all the way from the University to the schools for the masses, increased appropriations amounting to \$3,000,000? But so far as Negro schools are concerned this progress in Alabama means nothing directly.

There are, however, hopeful examples of positive interest

taken in Negro education by public school officials in the various Southern states. No hard and fast limits can be set for any movement for good. So the Negro people are also influenced by this educational awakening, as indeed they must be, if there is to be any real progress in the South.

The Louisville *Courier-Journal*, in speaking of the relations between the white and Negro people, stated the situation finely when it said: "The whites cannot prosper if the blacks languish. We are, whites and blacks, in the same boat, and we must sit fair and row steady if we expect to be happy and to make progress."

The vigorous, positive study of the real educational situation in the South has led to some thoroughness in the study of education among the Negro people.

We are beginning to get from local sources data that is reliable and highly suggestive of what must be done to make Negro education at public expense real and adequate. Some such data may be found in the studies made by the Southern Education Board, by the General Education Board, and by the Slater Fund, in the Atlanta University *Studies*, and in the reports of some of the Southern State Superintendents of Public Instruction. Notable among the last is the excellent recent report for North Carolina. (See quotations on page 55, 56)

In discussing the education of the Negro, Superintendent Joyner, of North Carolina says, in the report referred to: "In justice to the Negro and for the information of some of our people who have been misled into thinking that a large part of the taxes that the white people pay is being spent for the education of the Negro, it may be well in the outset to give a brief statement of the facts in regard to the apportionment of the school fund. * * * The Constitution directs that in the distribution of the fund no discrimination shall be made in favor of either race. This report shows that in 1905 the Negroes of city and rural districts received for teachers' salaries and building schoolhouses \$304,395,82 for 226,976 children of school age. The whites received for the same purposes for 469,646 children of school age \$1,277,422,22. The Negroes therefore constitute about one-third of the population and receive in apportionment for the same purposes less than one-fifth of the school money. This report shows that the

Negroes paid for rural schools in taxes on their own property and polls about \$106,142.03 or nearly one-half of all that they receive for school purposes. Add to this their just share of liquor licenses and fines, forfeitures and penalties, most of which they really pay, and their share of the large school tax paid by corporations to which they are entitled under the Constitution by every dictate of reason and justice, and it will be apparent that if any part of the taxes actually paid by individual white men ever reaches the Negro for school purposes, the amount is so small that the man that would begrudge it or complain about it ought to be ashamed of himself. In the face of these facts, any unprejudiced man must see that we are in no danger of giving the Negroes more than they are entitled to by every dictate of justice, wisdom, humanity and Christianity."

The report goes on to show that the amount of money appropriated for the Negro schools is "not sufficient to give this number of children thorough instruction in the mere rudiments of reading, writing and arithmetic, so essential to civilized living and intelligent, efficient service in the humblest calling," and that "not a single Negro is reported as studying Latin in a single public school of the State," to say nothing of not providing any industrial education for the Negro children.

With Superintendent Joyner's report is published a special report by the Superintendent of State Colored Normal Schools, Mr. C. L. Coon, covering "facts and observations relating to Negro education in North Carolina." It shows that "These [Negro] children are provided with 2198 schoolhouses, valued at \$124.37 each. Only 64 of these houses have any patent desks, and these 64 thus equipped are found in 17 different counties. * * * Nearly half of all these Negro schoolhouses, 994 in all, have no furniture except benches, which of itself makes it next to impossible to do any very effective teaching in the primary grades. * * * The furniture of a majority of the Negro country schoolhouses in 50 counties in this State consists wholly of benches. And benches generally mean seats without backs and too high for small children. In only 100 of these 2198 Negro schoolhouses is there a library of any kind. But forty-six of these houses are in two counties—Edgecombe and New Hanover—while the remaining fifty-four are scattered over the other 95 counties. If the average value of these grounds, houses and equipment is only \$124.37, it does not take a very vivid imagination

to picture conditions in the majority of these houses which are not worth the average value."

In regard to length of term this report shows that "118,848 out of 192,720 Negro children have less opportunity for schooling than 80 days in the year, in places worth considerably less than \$130 each.

"In 30 counties the Negro country teachers are now paid less than \$17 a month, on the average. The country school population of the 30 counties which pay Negro teachers less than \$20 per month is 59,665, or nearly one-third of all the Negro country school population of the State.

"Of course, these salary figures can give one only a glimpse at the dearth of efficiency which must necessarily characterize the work of those teachers who are paid, if board and expenses are deducted, less than the commonest day laborers. But these salary figures, taken in connection with those given above relating to the physical condition of these schools, make it apparent to any one that, whatever else these schools may be doing, they are not training this vast army of 192,720 country children. It is not fair, it is not humane, it is not Christian to permit these conditions. * * * And, furthermore, in view of the facts I have tried to set forth, would it not be fairer to determine whether real Negro education is worth while or not, instead of trying to hold the so-called education we have been grudgingly doling out to the black man responsible for that man's sins of omission or commission, whatever these may be?"

In conclusion this report says: "These facts taken from our own official documents, I have thought well to place in concise form for the information of those who may be interested, even though they are unpleasant to ponder. The truth ought to be told. The truth must be known, if we would free our minds of prejudice and selfishness which continually work harm to the cause of the educational and material progress of both races."

These are unpleasant facts to consider. But every Negro knows how true they are, and how characteristic of the educational conditions among the Negro people throughout the South. To have the situation so clearly stated and the remedies so strongly urged in this and in other reports by Southern white officials, notes the beginnings of real progress in public education among the Negroes of the South. If these beginnings are carried forward with something of the same vigor,

positiveness, and sympathy that have already characterized the work among the whites, good results will undoubtedly follow. Private endeavor has demonstrated this beyond contradiction.

The spirit to carry into this work has been admirably defined by a distinguished Southerner, Chancellor Barrow of the University of Georgia, in his charge to President Ware of Atlanta University, a leading Negro institution. He said :

“Don't let any theory about the race question come into your dealings with your pupils. What they need is to realize that they are individuals. Whatever you do, recognize the individual. Don't undertake to educate a race, a class, a section of a class. Educate the individual in your school. That is what I want you to do.”

A few concrete cases of marked progress will serve better, however, as signs of advance. Clarke County, Ga., containing the city of Athens and the University of Georgia, furnishes illustrations of improved conditions. In this county the Negro schools run nine months. The schools are efficiently supervised. As a rule the teachers are graduates of the best Negro schools and colleges. These teachers are required to spend one month each year at a teachers' institute which is held in one of the schools of the county known as the Model School. This school is taught by two very capable young ladies, graduates of Atlanta University and Hampton Institute, respectively. They conduct the institute work for the county. Their school is the result of the consolidation of several schools. The building was given to the county. It is an excellent two-room schoolhouse, and it has served as the model for several other new houses which were erected by the county and the colored people in co-operation. By means of the institute work, industrial training has been introduced into all the schools of the county. The Model School not only teaches agriculture and other industries but is itself the center of an industrial community which it has created.

Bibb County, Ga., offers, possibly, a still better example of progress in rural schools for Negroes. The leading city, Macon, and the county are united as one school organization with one superintendent in charge of all schools. All the

schools run nine months, and the efficiency of the country schools has been remarkably increased by means of the better supervision and the improved buildings and equipment resulting from the union with the city school system.

Negro teachers in the country are paid from \$30.00 to \$37.50 per month for nine months, the same salary paid the Negro teachers of the city. Practically all of the school houses for Negro children throughout the county are attractive, new frame buildings ceiled inside, and neatly painted inside and out. These buildings are provided with window-blinds, porches and coatrooms, and are furnished with modern patented desks and seats. Such apparatus as maps, globes, charts, etc., so rarely seen in Southern Negro public schools in the country, are here provided at public expense. Even pencils and paper are furnished. Out-houses go with each schoolhouse, and usually there is a school-garden. I saw the children preparing several of these gardens whose walks were already abloom with

“ Daffodils,

That come before the swallow dares, and take
The winds of March with beauty.”

Such manual training work as weaving, basketry, and sewing are common. Ten miles in the country the children draw and paint with as much skill and as keen enjoyment as their city cousins. In Macon there are four very good schools. All do fine literary work, and each has some manual training. One is the center for domestic science work, and another has an exceptionally good shop for woodwork for the boys. The teachers for all these schools are mainly graduates of the various normal schools of this section of the country.

These schools, however, are subject to one serious criticism, at least, despite their excellence in other respects—they have only the lower elementary grades. Even the city schools go only as far as the sixth grade, and the country schools stop at the fourth grade. There is a private high school in the city, but the public schools do not prepare the Negro pupils to enter the high school department directly.

Nevertheless, if any one doubts that Bibb County is progressive, he needs only to visit the schools of Houston, the adjoining county, where he will find no schoolhouses for Negroes owned by the county. The rented houses in use are usually wretched makeshifts ; two teachers conduct classes in the same room ; and there is no furniture but benches. The teachers are poorly paid and very inefficient. Yet nothing is done in the way of institute work or of adequate professional supervision to increase their efficiency. And this county is far from being exceptional.

In the cities better conditions usually obtain. Most of them provide schools, though rarely adequate, that carry on good conventional literary work for about nine months. In some, the spirit of progress has reached the Negro schools and they, too, are sharing in the enrichment that modern education is bringing to the Southland. Norfolk and Richmond, Va., Louisville, Ky., Nashville, Tenn., and Columbus, Ga., are good examples.

Norfolk recently erected a substantial brick building to accommodate her industrial classes. Richmond has added to the Negro high and normal school course good courses in domestic science and woodwork. Within two or three years Louisville and Nashville have put up several of the best schoolhouses for Negroes in the South. They are handsome up-to-date brick structures with modern school furniture and sanitary appliances. Louisville provides kindergartens, graded schools, a high school, and a normal school for Negroes. Last year Nashville added to its elementary and high school courses manual training work for all grades and domestic science and art for the girls of the advanced grades. The equipment for this work is excellent and apparently complete.

Columbus, Ga., has the finest industrial high school for whites in the South, a building costing \$100,000. In fact, this is one of the foremost public secondary industrial schools of the country. For the Negroes the city plans to erect this year an \$18,000 school building to replace an old structure. Columbus maintains kindergartens, graded schools, and several years

of high school work for Negro pupils. In addition, it offers the most varied and practical industrial training to its Negro students given by any of the Southern cities. Blacksmithing and carpentry are taught the boys, and cooking, sewing, and laundering are taught the girls with commendable results.

In some of the smaller cities, such as Spartanburg and Anderson, S. C., and Asheville and Durham, N. C., something of the same progress may be noted. In every case the schools have become not only more attractive but also more effective. These recent additions have not been made at the expense of the traditional literary studies, as a rule, but have been in the main real enrichments. The practical studies have not only brought the schools into more direct contact with their surroundings, but have also emphasized the necessity for, and deepened the meaning of, the academic studies.

Though there are few signs of increasing the absurdly meager salaries of Negro teachers, yet in order to get certificates teachers nearly everywhere now must pass examinations which require a commendably high grade of scholarship—a long step in advance wherever enforced.

In the progressive movement among the whites the school officials and educators have usually taken the initiative in public sentiment in behalf of the schools. The same is necessary for the Negro schools. And though this is probably a more difficult undertaking in the case of Negro schools still the men who dare brave the difficulties usually find or create eventually the necessary public sentiment. This, I am pretty sure, has been the experience of the officials in all the isolated cases of progress, rural and urban, mentioned above. It is only with a large increase in the number of such officials and of influential private citizens with like minds that rapid and wide-spread progress among Negro people is possible. Such citizens and State school authorities North Carolina and Virginia, at least, possess in encouraging numbers.

During the last two or three years a number of local school boards in counties in Virginia have duplicated amounts raised by the Negroes and their friends for lengthening the school

terms and otherwise improving the schools in addition to the usual appropriations to the schools. And, in some cases, private citizens, and members of the Co-operative Education Association, have interested themselves in behalf of Negro schools. The Virginia Legislature in its session this year increased the annual appropriation to the Negro state normal school, the Virginia Normal Industrial Institute, \$5000 and thereby restored the original appropriation of \$20,000. It also gave the school a new building; it added a building and increased the appropriation for the reform school for Negro youth at Hanover; and it created a school for the deaf and blind Negro children of the State.

These, then, are some of the most apparent evidences of progress in public education for Negroes in the South. But this forward movement got its start at the hands of private individuals, and its advance has been conditioned largely upon private means. Out of this movement have sprung other philanthropic agencies that have also materially helped forward the education of the Negroes. Such was the origin of the General Education Board, which contributes to efficient private Negro schools many thousands of dollars annually, and conducts besides important demonstration farms among the Negroes of Virginia, Alabama, and Mississippi; and such, too, was the origin of the Jeanes Fund of a million dollars designed to help in improving the Negro rural schools of the South.

The Negro people themselves have not been insensible to these many influences. The educational campaigns among the white people have affected the Negro people too. And though they have ever been alive to their needs of education they have been spurred on to extra endeavors by the general movement in education about them. Much of their effort has gone into making the public schools more effective. Here and there in every Southern state are to be found Negro communities which supplement the brief school terms, build and repair schoolhouses, and add to the pay of their teachers. These efforts are now becoming better organized and more wide spread. School Improvement Leagues in Virginia for exam-

ple with the state normal school, and Hampton Institute as directing centers, and similar organizations about Tuskegee and other influential schools are types of the better form which this work is taking.

During the last school year over two hundred school districts in Virginia raised over ten thousand dollars toward running their schools; and Macon County, about Tuskegee in Alabama, alone raised for the building of schoolhouses, lengthening terms, etc., about four thousand dollars. In all of these cases the people were led by Negroes who are especially interested in education and in the betterment of the schools.

But the bulk of the private contributions made by the Negroes for education goes to the private schools. These are institutions of every grade from the small local schools, which supplement the inadequate public schools and carry on both elementary and secondary work, to the best class of industrial schools, and the colleges. Although in the cases of the larger private schools the contributions from the Negro people do not begin to be sufficient for their support, still in the case of a great many of the smaller schools these contributions are the main support, and in some cases the only support.

These smaller local schools, however, are of vital importance, owing to the almost total absence of public secondary schools for Negroes in most of the Southern states. They are the connecting link between the public elementary schools and the better normal and industrial schools and colleges. There are no full and accurate figures covering such contributions available. But the schools are more and more depending upon such sources of income. Judging from the increasing amounts which have been received by a large number of institutions it is fairly safe to assume that progress in this direction is general. The most striking instances are furnished by the denominational schools, especially the Methodist and Baptist institutions.

The following illustrations are fairly typical of what is going on in many of the smaller and less widely known of the Negro schools. Livingston College has an average total an-

nual income about \$23,000, of which three-fourths are paid by Negroes; Bettis Academy has an average total annual income of about \$1500, of which the Negro people of the neighborhood pay over a thousand dollars; Americus Institute, Americus, Ga. has an average total annual income of nearly \$4000, of which the Negroes of southwest Georgia raise about \$3000.

A number of the larger and better known institutions have, in addition, shared in the increased interest which the new movement in Southern education has awakened in the North, the source of most of the income of these schools. As a result, their funds have been increased, their plants and equipment have been improved, and the schools have been made more efficient.

So then the Negro schools are aware of the great movement about them, and some of them are benefiting by it directly. In time all will doubtless be influenced. The great advance in the white schools has turned the attention of the Negroes to their schools as never before, and the general educational awakening is leading school officials and influential white citizens to devote constructive study to Negro education. And with a better understanding, a more liberal spirit seems to obtain in some quarters. A few cases of positive effort at improvement in public education may be seen already; and cooperation between the local white and Negro people is more readily effected.

Increased appropriations and efficient supervision come but slowly to Negro schools, but the Negroes are giving more of their means and their best thought to the improvement of their schools. And though but few of the Negro schools are near the front of the column of progress, yet a pleasing number are struggling forward. These, it is hoped, may be the means of bringing the others into line.

How to Arouse the Interest of the Community in Schools

THOMAS C. WALKER

[Mr. Thomas C. Walker of Gloucester Court House, Va., who was graduated from Hampton Institute in the Class of 1883, has long been interested in the organization of Negro home-making and land-owning movements and in the work of uplifting the rural communities through the introduction of better methods of farming, more modern schools, and more attractive homes.

Mr. Walker's work has been made possible through the use of part of the fund of \$220,000 which the late Miss Anna T. Jeanes of Philadelphia put into the hands of Dr. H. B. Frissell, Principal of Hampton Institute, and Dr. B. T. Washington, Principal of Tuskegee Institute, for the improvement of rural schools among the Negroes of the South. Miss Jeanes was so well pleased with the administrative results of her first gift that she set aside in her will the sum of \$1,000,000 for the work of extending and improving Negro rural schools. This second gift is the well-known Jeanes Fund.]

The public schools and their improvement underlie the future of any race. Contact with the masses makes me feel that the schools of Virginia, of which the Negro schools are a vital part, should be made the best in the Union. In order to do this, individuals must be willing to make a sacrifice and share the responsibility. When I attempt to improve or extend the public school system of a community, I attempt to secure in the community the co-operation of some Hampton graduate or other energetic teacher.

Then I attempt to interest the local school authorities. I lay the essential facts and conditions before the county school superintendent. Then I appeal to the chairman and the clerk of the local board for their co-operation.

In very few cases have I ever met with any steady opposition on the part of the best white folks, who usually constitute or control the local school boards. ' Don't fail to make friends with the white folks.

Next I try to interest the Negro minister in the general problem of improving the public schools. I carry my so-called

policy of compromise to the extent that sometimes I preach from the ministers' pulpits on the value and necessity of educating *all* the children of a community. Then I aim to interest the leading business and professional men, both those with and those without any church affiliation. When in a Baptist community I plan also to co-operate with the Baptist deacons, and when I am in a Methodist community, I co-operate with the Methodist stewards.

Finally, I appeal to the people to assume their share of the burden of public education. I present to them a number of propositions. For example, I propose the lengthening of the school term for a month or more; having the community contribute a sum of money equal to that raised by the local teacher, in order to pay for the lengthening of the school term; the improvement of the present school buildings and equipment; the raising of money through individual contributions; the formation of public school improvement associations; the co-operation with the white people in improving the school buildings, the standard of teaching, and the course of study.

I attempt to organize, wherever I go, local school boards, usually consisting of five reliable and progressive Negroes of the community. The aim of these local school boards is twofold: first, to keep alive and before the people the educational sentiment in favor of education for *all* classes; second, to raise money for the improvement and extension of the public school system. You may ask, What have these local organizations accomplished?

Through co-operation with the white school authorities, log schoolhouses have been replaced by good, substantial buildings. In one community a few enterprising Negro men gave their personal notes for \$250 in order to secure an appropriation from the white school authorities of \$600 for a new school house. In Gloucester, Va., the Negroes pledged \$400 in order to obtain \$1000 for a graded school from the white school authorities.

During the past year, some 277 schools in thirty-five counties out of one hundred in Virginia, were notably im-

proved through the efforts made by local school improvement associations. Membership in these organizations is enjoyed by "patrons" and other persons who are interested in school extension. A patron is a person who has a child either in school or of school age. In 203 cases during the past year Negro teachers co-operated with school improvement leagues in the work of lengthening the school term.

Let me cite for you the work of the Gloucester Educational Association. The teachers within a small area were induced to give five dollars annually for the promotion of the public school work. The money was put aside the first year. When \$900 was raised, the local school board accepted the proposition of the Association to lengthen the school term.

The idea of school improvement and extension, started at Hampton and moving out from Gloucester as a center, has already done a remarkable work. The average school term for the State has been lengthened. In Gloucester the public schools are now kept open six months; the Negroes through their own contributions adding on an average of from one to one and one-half months.

During the past fiscal year 183 schools have added at least one month to the school term; 78 schools have spent a considerable amount on buildings and furniture. Not all the log schoolhouses with their black walls and bad sanitary conditions have disappeared. But a new day is breaking. A change for the better is taking place.

The local school boards usually approve of the work of the Negroes when they attempt to help themselves.

Another result of co-operation is that the teachers themselves are improving. This is shown by the fact that more than one-half of the Negro teachers of Virginia now hold first-class grade certificates. Teachers have helped to raise money to improve the schools. There has also been a valuable consolidation and grading up of schools.

Again, where practically all of the people have taken an interest in the public schools, the course of study includes subjects which give boys and girls the training that will fit them

for self-support. The introduction of sewing for girls in the public schools has had a decided moral effect. The girls are more careful of their own appearance and that of their families.

What must the Negro people themselves do to push this work forward? First, they must be willing to stand back of those who are out in the field trying to improve the local schools and the communities in which the schools are found; second, they must be willing to put their children into the schools and keep them there regularly after the best white and colored people have made possible the organization and equipment of the schools; finally, they must not lose sight of the fact that a great deal of money, self-sacrifice, and prayer is required to maintain and develop the work of school improvement and extension.

How to Fit the School to the Needs of the Community

MONROE N. WORK, Research Department, Tuskegee Institute, Alabama

I shall discuss this subject under two heads. First, how can the public or primary schools fit themselves to the needs of the community? and, second, how can the secondary schools and colleges do the same thing?

The work of the public schools depends in a large measure upon the competency of the teacher. The competent teacher is usually thought of as the one who can teach the subjects in the curriculum. Teachers certificates are issued on this supposition. But competency of the teacher should have a broader meaning. It should include not only ability to do the classroom work well, but likewise ability to do work for the community's betterment.

In the cities the public school can fit itself to the needs of the community by getting the people interested in the school and doing something to increase the school facilities, by, so

far as practicable, doing household visitation, by holding parents meetings by having voluntary night schools, and by organizing societies for home and community improvement.

The teacher in the rural district, whether a man or woman, can guide and direct the farmer into better methods of farming. If the teacher is unacquainted with farming, there is abundant literature upon the subject which may be had for the asking. These sources of information can be opened up to the farmer. Farmers' institutes can be held and the teacher thus can be a potent factor in the working out of the farmer's complete salvation. The teacher can organize the women of the community and by this means give them needed information on how to secure good homes, on better methods of cooking, sewing, the care of the children and the beautifying of the home. Teachers can get a hold upon the young people through the revival of literary and debating societies where vital social and economic questions can, and ought to be discussed. The general intellectual life of the community can thus be greatly stimulated and made more interesting for the boys and girls. The cheapness of literature and the universality of the rural free delivery of mail make it possible for the teacher to introduce good literature into the community. All these means would tend to keep the young people on the farms and out of the cities.

The secondary schools and colleges have a two fold function. First to train students so that they will become useful men and woman to the world at large. This training consists not only in giving them a good literary or industrial education, but also in giving them a spirit for service. The school should teach men how to sacrifice for the good of the community. This training fits men to do more than they are hired to do. In addition to its function of training students for life work, the school has an equally important function which is often lost sight of; namely, that the school should do definite work for the upbuilding of the community and the State. It is gratifying to note that this function is being more and more recognized and exercised by the Negro schools. Hampton and Tuskegee,

furnish perhaps the best examples of the schools fulfilling their duty to the immediate and remote community.

The Negro secondary schools and colleges can particularly help to strengthen the public schools by raising their entrance requirements so that they would save themselves the waste of energy required to instruct pupils who ought to be in the public schools. When the Negro schools originated forty years ago it was necessary for the secondary school to do all grades of work from the primary up. But at the present time with a public school system developed the secondary schools and colleges should seek through concerted action to relieve themselves of this unnecessary burden of maintaining elementary departments. If the entrance requirement of all secondary schools and colleges concerted action were uniformly raised so that a student could not enter without having completed a public school course, i. e. to about the 8th or 9th grades, many parents who now send their children away to school at a heavy expense would be compelled to send them to the local public school. This would be to the advantage of the public school. For the most progressive individuals in the community who had been sending their children off to school would work to build up the local school.

[John B. Pierce, a Hampton graduate of the Class 1902, who is one of four Negro farm demonstrators in Virginia, working under the United States Department of Agriculture and in conjunction with the General Board of Education, showed how he was attempting to organize the work of the school in the community where he helps the farmers to cultivate their land on scientific and productive principles. He maintained that the people of the rural districts need better schools, churches and home surroundings as well as correct methods of farming. He closed his informal talk with these significant remarks: "There are good strong boys and girls who want to go to Hampton, but they don't know how to take the first step. They are not really ready, because they can-

not pass the entrance examinations. The question is: Shall we lower the standard, or shall we let them go astray, or shall we go out into the field and make the schools come up to the standard that is required at Hampton? I believe that we ought to go out there and lift up those rural schools."]

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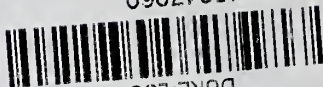
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